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THE

UNCOMFORTABLE SITUATION OF THE BLIND, WITH  
THE MEANS OF RELIEF,

REPRESENTED IN A

SERMON,

PREACHED IN THE TRON CHURCH, EDINBURGH,

ON TUESDAY, MAY 15. 1793,

AT THE REQUEST OF THE SOCIETY FOR THE RELIEF  
OF THE INDIGENT BLIND.

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By DAVID JOHNSTON, D.D.

MINISTER NORTH LEITH.

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EDINBURGH:

PRINTED FOR THE SOCIETY FOR THE RELIEF OF THE  
INDIGENT BLIND.

1793.

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THE MEANS OF RELIEF.

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1793.

TO HIS GRACE

THE DUKE OF BUCCLEUGH,

PRESIDENT OF THE SOCIETY FOR THE RELIEF OF THE  
INDIGENT BLIND,

THE FOLLOWING SERMON,

PREACHED AT THE REQUEST OF THE SOCIETY,

IS HUMBLY INSCRIBED,

BY HIS GRACE'S

MOST OBEDIENT,

MOST HUMBLE SERVANT,

DAVID JOHNSTON.



TO HIS GRACE

# THE DUKE OF BUCCLEUGH

PRESIDENT OF THE SOCIETY FOR THE RELIEF OF THE  
INDIGENT BLIND

THE FOLLOWING SERMON



PREACHED AT THE RELIEF OF THE

INDIGENT BLIND

BY HIS GRACE

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DAVID JOHNSTON

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THE  
UNCOMFORTABLE SITUATION OF THE BLIND,

## A SERMON.

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MARK X. 46.

*And they came to Jericho; and as he went out of Jericho, with his disciples, and a great number of people, blind Bartimeus, the son of Timeus, sat by the high-way side, begging.*

**I**N what uncomfortable circumstances are some of the children of men placed! One is deprived of his eyes, another of his ears, a third of his legs, and a fourth of his judgement. The number of maimed and deformed objects, which daily present themselves to our sight, cannot

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but affect every humane and feeling heart. Of all these there are none more pitiable and helpless than the blind. Deprived of the benefit of sight, they live in constant darkness, and depend upon others for daily bread. This was the unhappy situation of poor Bartimeus, as we learn from the passage before us. Having lost his sight, and being unable to earn his bread by honest industry, he was obliged to have recourse to the road or to the streets for bare subsistence: It would appear that he had no friend to take him under his hospitable roof, and to give him support; and he was forced to submit to the worst of all occupations,—that of begging. At present he had taken his seat near the city of Jericho; where he accosted the numbers that passed along, and, among the rest, the compassionate Jesus of Nazareth. It is somewhat remarkable that Bartimeus did not ask an alms from our Lord. He had probably heard much of the power and grace of our blessed Saviour; and he expected something more from him. Accordingly, he applied to him for mercy, and that he might receive his sight. He petitioned not in vain. He instantly obtained his request.

I shall take occasion, from the words I have read,



I. To

I. To represent the uncomfortable situation of the blind. And,

II. To suggest some means by which to alleviate their misery.

I. I begin with representing the uncomfortable situation of the blind. And, *1<sup>st</sup>*, They are deprived of the benefit of light, which is so chearful and animating. Light is one of the greatest blessings which Providence hath bestowed upon man; and it enables him to taste every other with comfort. Without it, sight would have been vain and useless. What an immense variety of beauty and pleasure does the visible creation open to our view? Can we cast our eyes abroad upon the face of the earth, and not be filled with admiration and praise? Who can contemplate the sun in his glory, and not feel a glow of gratitude to his great Creator, who hath set him in the heavens, and bestowed upon him such powerful kindly influence? What a waste and barren wilderness would this earth become, were it not for his rays? Would not the whole vegetable creation stand still, and be totally annihilated? Would not the labours of the husbandman be frustrated and rendered abortive? When the sun hideth his face for a season, what



a damp is cast upon the spirits! When he descends under the horizon, the whole creation as it were puts on mourning. No sooner do his rays return than all nature revives, and a general joy is diffused around: The birds sing and shout for gladness; man goeth forth to his labour, and performs it with chearfulness; every thing smiles and wears the face of joy. And are not those much to be pitied, who are denied all this pleasure, and upon whom the light never shines; who are deprived of the delight of contemplating the works of the Creator, so grand and magnificent, so fair and beautiful; and who are doomed to live in perpetual night? Can we who enjoy the blessing of sight, conceive a greater misfortune? There is something in darkness, too, so gloomy, so discouraging, so melancholy, that it is apt to damp the gayest spirits, and to tame the most stubborn mind. Hence, in some countries, it is a punishment inflicted for lesser crimes, to confine the offenders for some days in darkness and solitude, and to feed them upon bread and water; after which they are known to come from their dark abode, as mild and gentle as a lamb.

Darkness, you know, was one of the severest plagues with which Providence visited the ancient Egyptians; and it melted the heart of the obstinate

obstinate Pharaoh, so much that he consented to suffer the children of Israel to depart to serve their God. He only insisted that the herds and flocks should stay behind, as a pledge of their return.

The miserable in another world are represented as reserved in chains under darkness, as if there was something peculiarly wretched in that dismal situation. And must we not feel for those of our fellow creatures whom Providence hath deprived of sight? Do we not commiserate their lot, and lend them our sympathy and our prayers? Would we not be happy to mitigate their affliction, and to contribute to their relief? Reflect, I beseech you, upon the advantages you enjoy, and the sources of pleasure which are opened to you, of which they are deprived! Think on the superior circumstances in which you are placed, and let your gratitude ascend to the Almighty! Why are you not groping in the dark like the blind? Why are you not as dependent upon others to lead you as they? Why are not you the prey of the roguish and malevolent? Is it not God who hath made you to differ? and therefore to him all the praise belongs.

A *second* uncomfortable circumstance in the situation of the blind is, that they are deprived  
of

of the advantages of reading, either for instruction or entertainment. There has nothing contributed more to the improvement and comfort of mankind than books. It is letters which have polished the mind, and brought it from a state of rudeness and barbarism to one of civilization and politeness. The deep researches and extensive knowledge of men of genius and learning, by being committed to writing, have tended greatly to enlighten the understanding, and to enlarge the mind. Though much error and falsehood, nonsense and folly, have been palmed upon the world, there have also been published much truth and wisdom, which conduce to inform the judgement, and to mend the heart. As iron sharpeneth iron, so do the experience and labours of one person contribute to the profit and edification of another. The general knowledge which hath been diffused by the art of Printing, reflects honour upon the human understanding, and hath added greatly to the comfort and happiness of individuals. That person can never be solitary, who has an instructive book for his companion, and *especially his bible*, which is able to make him wise unto salvation. Hence we read that one of the greatest philosophers in the neighbouring or in any other country,

laid



laid aside, for some years before his death, all those deep and abstract speculations in which he had so long plodded, and betook himself wholly to the study of the living oracles of the living God. As he beautifully expresses it, "They have God for their author, salvation for their end, and truth without any mixture of error for their matter." In this sacred volume there are contained such sublime doctrines, such wise maxims, such instructive parables, such salutary precepts, such precious promises, as must greatly recommend it to the esteem and perusal of Christians. In the language of the apostle, "All scripture is given by inspiration of God; and is profitable for doctrine, for reproof, for correction and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." This blessed book speaks to us in the name of God, and commands our strictest attention and our most dutiful submission. The knowledge which it conveys, the consolations which it imparts, the hopes which it inspires, are the most animating which can be conceived. They are particularly suited to banish sadness and despondency, and to excite gladness and joy.

Let

Let me ask those who are conversant in the sacred scriptures, if you would not account being deprived of them one of the greatest losses which you could possibly sustain? Are they not your companion in retirement, your comforter in adversity, and your guide to heaven? Would you not part with any thing in your possession almost, rather than with your bible, which is such a treasure of knowledge and wisdom, of grace and truth? And do we not feel for those who are rendered incapable of reading it, and before whom it lies open in vain? Is it not a great misfortune to be shut out from those oracles of truth, and to be incapacitated from searching them? Are they not deprived of much instruction and comfort? What, though the blind may get others to read to them, they must wait their leisure, their inclination, their will. Their time may not always suit each other, and the most precious moments may be lost. They must depend upon the reader, too, for his candour and fidelity; and cannot correct him if he falls into a mistake. Like the church of Rome in the dark ages, he may palm falsehood and error for truth and scripture; and the blind are not able to discover the fallacy. To have the assistance of others is no doubt a singular advantage; but to see with one's own eyes, and

and to search for ourself, is unspeakably more desirable. Let us who enjoy this inestimable blessing be careful to improve it. Are we not unworthy of sight, if we do not thirst after divine knowledge? Was it not one great end for which it was bestowed, that we may become wise unto salvation? "Search the scriptures," saith our blessed Lord, "for in them ye think ye have eternal life, and they are they which testify of me." "Let the word of Christ dwell in you richly in all wisdom," said Paul to the Colossians. And, in writing to the Philippians, he thus expresseth his own sentiments: "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

A *third* uncomfortable circumstance in the situation of the blind, is, that they are incapable of following the common occupations of life, by which to earn their bread. Man was made for active life, and to be useful to himself and to society. Hence providence hath pointed out a variety of employments suited to the genius and talents of individuals, by which they may procure a comfortable subsistence. Without diligence and industry, this earth would be a desert, and famine and want would universally prevail. Sight is the great spring of human

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life,



life, if I may so call it, which sets mankind in motion, and enables them to prosecute their different occupations with success. The mind dictates to the eye; the eye directs the hands; and the hands carry the design into execution. Without sight, trade, manufactures, and commerce could not be carried on; and desolation and misery would ensue. Were Providence to strike men with blindness, as Elymas the sorcerer once was for his impiety, what an awful spectacle would the world exhibit? what desolation would be spread through the earth? One man could not help another. All must sit down in grief and sorrow, and bewail their unhappy lot. And shall *we* not sympathise with those who by the hand of God are involved in such an affliction? Are they not deprived of the common means by which life is supported and rendered comfortable? Must not their time hang heavy upon their hands, and prove a weariness and a burden? Instead of exertion and labour, they are under the sad necessity of sitting with their hands across, and brooding over their own misfortunes. Poverty and want stare them in the face; and they must have recourse to begging, or starve. Unhappy lot! Who would not shed over them the tear of compassion and pity!

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Let those who enjoy the blessing of sight prize their superior circumstances, and be sober and industrious: What a shame and reproach is it, if you are idle or profligate! Is it not an abuse of one of the richest blessings? What would numbers of the poor blind give to be in your situation? How would they rise early and work hard, to provide for themselves and their families! Must they not arise against you at a day of judgement, and severely condemn you? "Therefore be not slothful in business, but fervent in spirit, serving the Lord." "He that provideth not for himself, and for those of his own house, hath denied the faith, and is worse than an infidel." "Whatever thy hands find to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Diligence and industry are the handmaids of religion and virtue, and contribute to assist and promote each other. Think often, I beseech you, upon the situation of the poor blind, who are sitting solitary in the house, or are begging by the way! How are they apt to envy your lot, and to address you in some such words as these, "Happy you who enjoy sight, and are enabled to pursue an honest and reputable occupation! What, though your labours are attended with  
some



some toil and fatigue, Who would not cheerfully submit to it ! Is it not a heartfelt satisfaction to be creditably and usefully employed ? *We*, alas ! are a kind of cyphers in the creation, a burden to ourselves and to those around us. Blessed God, are they not apt to add, when shall we drop this body, that we may get rid of all its imperfections, and may serve thee with the same chearfulness and activity as the angels do in heaven."

A *fourth* uncomfortable circumstance in the situation of the blind, is, that they are in a great measure dependent upon others. A state of independence is certainly the most pleasing and desirable. To be able to go and come, to do this or that, without the interposition of another, is a most precious liberty. Such an advantage is fight to those who know how to use and improve it. They can choose that occupation in life which is most agreeable to their inclination and genius, and can prosecute it with diligence and industry. If their health is continued (which may God long preserve), they are less indebted to those around, than many of the superior ranks of life, who must have a number of servants and attendants to perform to them every menial office. I know  
not



not a more independent person than a sober industrious tradesman, who earns his bread with the sweat of his brows and the labour of his hands. The poor blind are in a very different situation, and are entirely at the mercy of those around them. They can hardly stir a foot without some hand to lead them. A stumbling-block cast in their way may occasion their fall, and endanger their life. A roguish, dishonest, mischievous boy, may run away with their homely covering, and they are not able to pursue him : Were they to attempt it, they might shorten their days, by running against a post or a wall, or by falling over a precipice. They must stand like a statue, till some benevolent hand conduct them. Their hands and their feet are in a great measure bound up, because they have not eyes to direct them. Though meat is set before the blind, they can hardly help themselves without being directed where to find it. Perhaps in groping for their scanty meal they may overturn it, and cannot gather it up again. In short, they are the most helpless, the most dependent, the most destitute of the human race. If they have no relation or friend to receive them into their house, and give them food and raiment, they must resort to some frequented corner, where they are most likely to obtain an alms. There  
they

they are exposed to be drenched with rain, or shivered with cold; and what is perhaps no less painful to their feelings, the hard hearted passenger does not enter into their miserable situation, or administer any relief. A single farthing, perhaps, is implored in vain. They return to their stand from day to day, and can hardly obtain as much supply, as merely sustain life. In this wretched manner, they drag out a miserable existence, without enjoying any one of those comforts that sweeten life to other men.

Can we realise those things to view, and not have our bowels of compassion moved, and all our generous feelings awakened. Blessed God! why hast thou permitted such pitiable objects in thy world? Why, but to excite our gratitude, our sympathy, our charity. Forbid it, that *we* who profess to be the disciples of thy son should be strangers to those filial dispositions, and, like the priest and the Levite in the parable, pass by on the other side. Rather let us resemble the good Samaritan, who, perceiving a poor Jew in distress, forgot the malice and rancour which subsisted between the two countries,—stopped on his journey,—dismounted from the mule on which he rode,—kindly enquired into the cause of the Jew's misfortune,—soaked his wounds



wounds with oil and wine,—lifted him upon his own beast,—attended him on foot,—carried him to the first inn, and committed him to the care of the master of the house ; assuring him, that, whatever expence should be incurred, he would cheerfully defray it. Blessed Jesus ! such is the spirit of thy religion, and such the character of thy genuine disciples ! May *we* shew, that both the spirit and character are ours !

II. I go forward, in the second place, to suggest some means, by which to alleviate the miseries of the blind. Does not their uncomfortable situation claim the compassion of every feeling heart ? Can any thing be done to alleviate their misfortune, and who would not be happy to contribute to it ? Must it not be the most exquisite pleasure which the mind can enjoy, to administer to the relief and comfort of so unfortunate a class of the human race ?

What condescension and grace did the Son of God display to persons in this melancholy situation. Though he was the Lord of the world, the Creator of angels and of men, he stooped to stand still, to wait upon a poor blind beggar, and to hear his request. The multitude who accompanied our Lord upon this occasion



occasion do not seem to have entered into the poor man's case, and they chid him for his importunity. Alas! those who follow Jesus do not always possess the tender, sympathising, generous heart of their Master. He stopped, though eager upon his journey, and commanded the beggar to be brought to him. When he came near, he asked him, What wilt thou that I should do for thee. "I am Jesus of Nazareth, whom thou calledst; What hast thou to say to me? Be not afraid to tell me all that is in thy heart, or to ask too much of me." Bartimeus, struck with the generosity of Christ, instantly replied, Lord, if thou wilt give me what I ask, let me receive my sight. I have laboured long under the misfortune of blindness, and have been a burden to myself and to mankind. Every application to physicians and to medicine hath proved unsuccessful; but, if thou wilt, Thou canst make me whole. Others, in like circumstances, have experienced thy beneficence: Let me also taste of thy goodness, and I will follow thee whithersoever thou goest. The petition was no sooner presented than it was granted. By a simple act of our Lord's will, the poor man's complaint was removed, and perfect sight was bestowed. The visible creation burst forth upon him, like the sun from behind

behind a cloud, and struck him with admiration and wonder. What a grand conception does this give us of the power of Christ ! Without examining the parts ; without touching the eye ; without giving the least pain to the patient ; the stone blind saw as perfectly, as any person whatever. O that the same almighty power may be displayed to enlighten every dark and benighted mind !

I have so good an opinion of the hearts of this audience, that I am fully persuaded, if you had it in your power, you would imitate the example of your divine Master, and would bestow the blessing of sight upon every blind individual. But, as this is far beyond your reach, permit me to suggest to you some means, by which you may alleviate their affliction, and make them useful to the world. To give them an alms or a temporary relief, is benevolent and humane ; but, give me leave to say, it is an encouragement to idleness, and, frequently, to intemperance. What is unspeakably better, is to put work into their hands, and to enable them to support themselves. It deserves our remark, that our blessed Lord did not give Bartimeus an alms in money, though he could have created what quantity he thought proper. The same divine power which enabled him to

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pay Cæsar's tribute in a miraculous manner, could have given the beggar so liberal a supply as to have made him independent through life. But the blessed Jesus was no less the friend of industry than of humanity ; and he chose rather to remove the cause of Bartimeus's necessity, and to enable him to maintain himself. Let us, my Christian friends, follow so great, so laudable, so divine a pattern. Though the blind are incapable of learning some arts, there are a number of manufactures which they may be taught, and in which they have been known to make great proficiency. Three objects are to be aimed at in affording them relief : One is, to furnish them with some employment, which may prevent them from being a burden to the public. A second is, that the occupation be of such a nature as gently to engage the mind without fatiguing it ; and, by diverting their attention, to make them less a burden to themselves. And a third is, That they be taught the principles of the religion of Jesus, which are so nobly suited to afford consolation under the hardest lot, and to render them contented and happy. To answer those benevolent purposes, it is proposed to open a house in this city or suburbs, for teaching the blind different manufactures ; such as spinning, making whips, wool-

on



en mops, baskets of different kinds, rope-bears for cleaning the feet at our doors, and picking oakum for ship-builders. There are few arts which the blind, with attention and pains, cannot be taught. We have had specimens of their turning, of the most elegant workmanship. It is surprising how dexterous they soon become, and what proficiency they make. Their attention being solely devoted to their business, they frequently come on faster, than those who see. The cheerfulness, too, which is visible in their countenances, and the quickness with which they perform their work, must give the most heartfelt pleasure to every generous humane mind.

Two institutions of this nature, and, according to our information, only two, have been established in Europe; and have proved of the greatest utility. One was erected a few years ago in the city of Paris, under the patronage of the late unfortunate king, who took great pleasure in visiting it, and in observing the improvement of his blind pupils. That amiable monarch had a heart to feel, and a hand stretched out to relieve the distresses of his subjects. One would have thought that the recollection of his beneficent deeds would have softened the most savage breast, and preserved him from the brutal

tal rage, of his cruel murderers. Who would not drop a tear over the grave of one who suffered so unjustly, so barbarously, so nobly. "Son of St Louis," said his sorrowful confessor, when he took his last farewell, "ascend to heaven."—The other institution I alluded to, has been erected at Liverpool somewhat above two years; where forty three blind people of both sexes have been taught to gain an honest living, and to earn each from three to six shillings a week. Thus, a class of our fellow creatures, who were a burden to their friends or to the public, and who were unhappy because they were unemployed, have been rendered useful members of society, and have been made happy in themselves, by being relieved from extreme poverty, and, what is worse than poverty, that weariness of life which must infest vacant minds, or those who are employed in brooding over their own misfortunes. As some of the blind may be disqualified by age from learning any art, it is proposed to afford them some pecuniary aid; in the distribution of which particular attention will be paid to the moral character of the individuals.

Such, my honoured hearers, are the objects of that Society lately established in this city, with

with which I have the pleasure to be connected, and which has received particular encouragement from the public. Numbers of the highest rank and character, and of a most respectable name in every line of life, have been pleased to approve the design, and have given it their aid. May I likewise flatter myself, that it will meet with the approbation of this audience! Still the fund is inadequate to the purposes of the Society; as information has been received of no fewer than fifty seven indigent blind in this city and neighbourhood, who are proper objects of their attention and bounty. Suffer me to plead the cause of that unfortunate class of our fellow-creatures: I am confident that with this respectable, humane audience, I shall not plead it in vain. “Blessed is he that considereth the poor: The Lord will deliver him in the time of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemy. The Lord will strengthen him upon the bed of languishing. Thou wilt make all his bed in his sickness.” “When I was an hungred, ye gave me meat,” said the merciful compassionate Redeemer; “when I was thirsty, ye gave me drink; when I was a stranger, ye took me in;”  
“naked



"naked, and ye clothed me : I was sick, and  
 "ye visited me ; I was in prison, and ye came  
 "unto me." Though we never can have an  
 opportunity of performing any of those kind of-  
 fices to our blessed Master, he was pleased to  
 add : " Verily, I say unto you, inasmuch as ye  
 "have done it unto one of the least of these my  
 "brethren, ye have done it unto me." After  
 so great an authority, and so gracious a decla-  
 ration, I should pay a sorry compliment, either  
 to the understandings or to the hearts of my  
 hearers, were I to add one word more.—May  
 that merciful generous Redeemer, who gave  
 sight to the blind, and to whom all of us must  
 be indebted for eternal life, recompense ten  
 thousand fold the smallest mite to his needy  
 creatures. Amen.

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PROGRESS  
OF THE  
SOCIETY

TO JULY 12. 1793.

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**SOME** Gentlemen in Edinburgh having heard of an institution at Liverpool, for relief of the Indigent Blind, entered into the situation of that unfortunate class of people, and thought of establishing something of the same kind in this city. For this purpose, they published a plan of their design, which they communicated to the public, who seemed to give it their warmest approbation. Encouraged by so favourable a reception, a subscription was opened, which in a few months amounted to L. 500. In December last, a general meeting of the contributors was held, in Merchant's Hall, when they formed themselves into a society, by the name of *The Society for the Relief of the Indigent Blind*. The Duke of Buccleugh was chosen President; Sir William Forbes and Co. Treasurers; and the Rev. Dr Johnston, Secretary and interim Clerk. Notice was appointed to be given in the newspapers, and by hand bills through the city, of the design of the society,

society; with a view to obtain information of the number of the blind, who may be objects of the charity. Accordingly, accounts have been received of no fewer than 57 indigent blind, in this city and neighbourhood. The Meeting in December were of opinion, that the fund subscribed was too small for carrying their design into execution; and appointed a committee to endeavour to procure farther subscriptions, and to get all the information in their power, with respect to institutions of a similar nature.

At a meeting of the Committee on the 19th of March, the secretary laid before them a number of letters which he had received upon the subject, and particularly from Liverpool, which contained much useful information. But, as seeing with one's own eyes is still better than any knowledge by correspondence, the secretary proposed to take a journey to Liverpool, that he might observe how matters were conducted there; of which the Committee highly approved. That journey he accomplished in the month of June; and, upon his return, reported to a General Meeting, on the 5th of July, the observations he had made, with a particular state of the institution at Liverpool. The meeting, anxious to begin their operations, appointed a small committee to draw up a set of regulations for the government of the Society. These regulations are now under consideration; and will be published as soon as they are digested.

Suffice it to add, that the great object of the institution is not only to assist indigence, but to promote industry; and to render those blind poor useful members of society, who were formerly burdens to themselves and to the



the public. By enabling them to earn their own bread, they are not only relieved from that languor and weariness of life with which their minds must be infested, but are rendered cheerful and happy. With such humane benevolent objects in view, it is to be hoped that a generous public will enter heartily into the design, and contribute to promote it. The sum now subscribed amounts to L. 1130, as will appear by the annexed list.

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## MEMORANDUMS

Taken by the Rev. Dr JOHNSTON, the secretary, concerning the Blind in Liverpool.

**T**HEY are contained in two houses, one for the men, and the other for the women, of L. 15 rent each.

There were 9 men in the one, and 11 women in the other. The men were employed in making rope-bears for cleaning the feet, both of black and white materials. The black bears are from 2 to 3 feet long, and 26 inches broad; are sold at  $2\frac{1}{2}$  *per lib.* the white at  $6\frac{1}{2}$ . Two men make a large bear in two days; a small one in one day. They acquire the art in six months at the utmost.

They were also employed in making hampers and baskets. A basket  $2\frac{1}{2}$  feet long, 17 inches broad, and 1 foot deep, is made in a day; of 3s value. They acquire the art in 6 months. Wicker wood, for making the baskets, costs 7d a yard in one bundle. Hazle sticks, 7d the bundle.

White twigs cost  $2\frac{1}{2}$  the lib. They can make a basket of 8d value in a day. The baskets are of different sizes.

Hampers are sold from 4d to 2s a piece; and the largest is made by one person in a day.

The men likewise weave lobby-cloths, both of tarred and untarred yarn. The tarred are 21 inches broad, and sold at 1d the inch; the untarred of dyed yarn, are sold at 2s 6d the yard.

A loom for weaving the lobby-cloths costs 2l

They also make robin legs for sails, which are made of points.

They likewise make whips of all kinds; which art they can acquire in three months. They can make a middle sized one in two hours.

The women are chiefly engaged in spinning yarn of different sorts; and one old woman reels it. A wheel costs 10s 6d. They likewise make mops of wool, which they first card and spin: and can acquire the art in two weeks. One young woman and a boy of ten years old play on the harpsichord, and in 18 months have made great proficiency. Both men and women pick oakum. The junk costs 7s 6d the cwt. and is sold at 14s the cwt. The best of the junk is made into rope bears, and the worst into oakum.

All of the blind seemed to be chearful and happy.

The men were allowed at first 3s a week, and the women 2s; which afterwards were raised to 4s and 6s.

The teacher of basket-making is allowed 15s weekly;—of the whips, 1l 1s, do.—the spinners, 5s;—the weavers, 15s;—music master, 6d a lesson.

LIST



# L I S T

OF

## CONTRIBUTORS TO THE BLIND.

A

			L.	s.	d.
LORD ADVOCATE			5	5	0
Alexander Alifon, Esq.	-	-	5	5	0
Samuel Anderson, Esq.	-	-	5	5	0
Robert Anderson, Esq.	-	-	3	3	0
Dr Alexander Adams	-	-	2	2	0
Mr Robert Allan	-	-	2	2	0
A Gentleman, anonymous	-	-	21	0	0
Do.	-	-	5	5	0
Do.	-	-	3	3	0
Do.	-	-	3	0	0
A Lady, anonymous	-	-	10	0	0
Do.	-	-	2	2	0
Do.	-	-	1	1	0
Do.	-	-	1	1	0
Do.	-	-	1	1	0
Do.	-	-	1	1	0
Do.	-	-	1	1	0
Do.	-	-	0	12	0

Duke



	B	L.	s.	d.
Duke and Dutcheſs of Buccleugh	-	52	10	0
Earl of Breadalbane	-	21	0	0
Lord and Lady Balgonie	-	10	10	0
Mr and Mrs Baillie, Jerviſwood	-	10	10	0
Rev. Dr. Blair	-	2	2	0
Rev. Dr Baird	-	2	2	0
Rev. Mr Buchanan	-	2	2	0
Andrew Bonar, Eſq.	-	5	5	0
Alexander Bonar, Eſq.	-	5	5	0
John Bonar, Eſq.	-	5	5	0
James Bonar, Eſq.	-	3	3	0
Mrs Blacklock,	-	2	2	0
Mr Thomas Brown	-	1	1	0
Mr John Bell	-	1	1	0
James Balfour, Eſq.	-	2	2	0
John Balfour, Eſq.	-	1	1	0
Mr James Brown	-	2	2	0
Lord Chief Baron	-	5	5	0
Mr Andrew Blane, W. S.	-	2	2	0
David Balfour, Eſq.	-	1	1	0
Mrs Binning	-	3	3	0
Thomas Bruce, Eſq. Arnot	-	3	3	0
Sir John Hunter Blair	-	5	5	0
James Baillie, Eſq.	-	2	2	0

## C

Sir James and Lady Colquhoun	-	7	7	0
Lord Juſtice Clerk	-	5	5	0
Mr John Campbell, W. S.	-	10	10	0
John Corbet, Eſq.	-	5	5	0

John

			<i>L.</i>	<i>s.</i>	<i>d.</i>
John Campbell, Esq.	-	-	2	2	0
Archibald Campbell, Esq.	-	-	2	2	0
Capt. Colin Campbell	-	-	1	1	0
Mr William Couper	-	-	1	1	0
Mr James Couper	-	-	1	1	0
Rev. Mr Colquhoun	-	-	2	2	0
Mr Matthew Comb, junior	-	-	2	2	0
Messrs Duncan and Alexander Cowans			3	3	0
Mrs Carre, Nisbet	-	-	3	0	0
Miss Annie Carre	-	-	2	2	0
Lady Mary Ann Carnegie	-	-	1	0	0

## D

David Dale, Esq.	-	-	52	10	0
William Davidson, Esq. Muirhouse			20	0	0
John Davidson, Esq. W. S.	-	-	10	10	0
Mrs Drummond, Perth	-	-	10	0	0
Dr Abernethy Drummond	-	-	7	0	0
Lord Dunfinnan	-	-	3	3	0
Rev. Mr Dickson	-	-	2	2	0
Mr Alexander Duncan, W. S.	-	-	2	2	0
Mr James Duffus	-	-	1	1	0
Lady Helen Dalrymple	-	-	1	1	0
Dr Duncan	-	-	2	2	0

## E

John Francis Erskine, Esq. Mar	-	-	52	10	0
Rev. Dr Erskine	-	-	5	5	0
Honourable Henry Erskine	-	-	5	5	0
Thomas Elder, Esq. Lord Provost of Edin.			5	5	0

Sir

	F	L.	s.	d.
Sir William Forbes	-	10	10	0
Alexander Forbes, Esq.	-	5	0	0
William Ferguson, Esq. Raith	-	5	5	0
James Farquharson, Esq. Invercauld	-	5	5	0
Richard Fisher, Esq. Loretto	-	5	5	0
Lady Fife	-	3	3	0
Rev. Mr Finlayson	-	2	2	0
Mr Peter Forrester	-	2	2	0
Mr Forrester, banker	-	1	0	0
Miss Fall	-	1	1	0

## G

Baron Gordon	-	5	5	0
Rev. Mr Greenfield	-	2	2	0
Mrs Gillespie and daughters, London	-	4	4	0
Mr Archibald Geddes	-	2	2	0
Mr John Gillock	-	1	1	0
Mr James Gibson, W. S.	-	1	1	0
Dr Gardiner	-	2	2	0
Lady Christ. Græme	-	2	0	0
Mr Thomas Gladstones	-	2	2	0
Mr James Gladstones	-	0	10	6
Mr James Gillespie	-	2	2	0

## H

Countess of Hopeton	-	20	0	0
Sir James Hall	-	10	10	0
Sir Archibald Hope	-	5	5	0
Lady Hyndford	-	5	5	0
Rev. Dr Hunter	-	5	5	0

Mrs



			L.	s.	d.
Mrs Hamilton, Belhaven	-		5	5	0
John Hay, Esq.	-	-	5	5	0
Messrs Thomas and Francis Hutchefons			5	5	0
Charles Hope, Esq.	-	-	2	2	0
Mr Hunter, student	-	-	1	1	0
Lady Betty Hope	-	-	1	0	0
Mr Peter Haddaway	-	-	2	2	0

## I.

Rev. Dr Johnston	-	-	2	2	0
Rev. Mr Jones	-	-	2	2	0
An Exchequer Jury	-	-	3	0	0

Mr Kemble, by Provost Elder	-		10	0	0
William Keith, Esq.	-	-	5	5	0
Rev. Dr Kemp	-	-	2	2	0
Mr Robert Ker	-	-	2	2	0
Mr William Ker	-	-	2	2	0
Mr Kinnear, banker	-	-	2	2	0
Mrs Kier	-	-	1	1	0

## L.

General Leslie	-	-	5	5	0
Capt. William Lockart	-		1	1	0
Rev. Mr Lundie	-	-	2	2	0
Mr Archibald Lundie, W. S.	-		2	2	0
Col. Livingston	-	-	2	2	0
Mr Charles Livingston	-		2	2	0

## M.

Earl of Marchmont	-	-	52	10	0
					Lady

			<i>L.</i>	<i>s.</i>	<i>d.</i>
Lady Maxwell of Pollock	-	-	20	0	0
Duke of Montrose	-	-	10	10	0
Gilbert Mason, Esq.	-	-	5	0	0
James Mansfield, Esq.	-	-	5	5	0
Rev. Mr Moody	-	-	2	2	0
Rev. Mr Thomas M'Knight	-	-	2	2	0
Mr David Millar	-	-	3	3	0
Mr William Mitchell	-	-	2	2	0
William Murray, Esq.	-	-	2	2	0
Messrs Francis Marshall and Sons	-	-	3	3	0
Mr Muir, merchant	-	-	1	1	0
James Millar and Son	-	-	1	1	0
Mr Middleton	-	-	1	1	0
Alexander M'Conochie, Esq.	-	-	2	2	0
Mrs M'Conochie	-	-	3	0	0
Mr William M'Donald	-	-	3	3	0
Mr Allan M'Dougal	-	-	3	3	0
Mr James Marshall, W. S.	-	-	2	2	0
Lady Macleod	-	-	2	2	0
Dr Monro	-	-	5	5	0
Mr John Moncrieffe	-	-	3	3	0
O.					
William Oliphant, Esq.	-	-	3	3	0
Mr James Ogilvie	-	-	2	2	0
Alexander Osburn, Esq.	-	-	1	1	0
P.					
College of Physicians	-	-	20	0	0
Lord President	-	-	5	5	0
Sir James Pringle	-	-	5	5	0
					John

		<i>L.</i>	<i>s.</i>	<i>d.</i>
John Parish, Esq. Hamburg	-	5	5	0
Mr John Pitcairn	-	2	2	0
Mr Alexander Pitcairn	-	1	1	0
Mr John Pattison, Leith	-	2	2	0
Mr David Paterfon	-	2	2	0
Mr Samuel Paterfon	-	1	1	0
Miss Primrose	-	1	1	0

## R.

Duke of Roxburgh	-	52	10	0
Adam Rolland, Esq. L. 2 : 2 annually, and	-	10	10	0
Rev. Dr. Robertson	-	2	2	0
Rev. Dr. Randal	-	2	2	0
William Ramsay, Esq. L. 2 : 2 annually, and	-	5	5	0
George Ramsay, Esq.	-	5	5	0
William Ramsay, Esq. junior	-	5	5	0
Mr Peter Ramsay	-	2	2	0
Major Ramsay	-	1	1	0
Mr David Ramsay	-	1	1	0
Mrs Ross, Rossie	-	3	3	0
Mr John Russel, W. S.	-	2	2	0
Mr Patrick Russel	-	1	1	0
Mr Alexander Ritchie	-	1	1	0
David Reid, Esq.	-	2	2	0
Lady Ross	-	5	5	0
Mrs Rutherford, Edgerston	-	2	1	0

## S.

Miss Scot, Scotstarvet	-	10	10	0
David Scot, Esq. Dunninauld	-	10	10	0
Messrs Robert Strong and Son	-	3	5	0
Mrs Scougal junior	-	2	2	0

## E

Sir



			<i>L.</i>	<i>s.</i>	<i>d.</i>
Sir John Sinclair	-	-	5	5	0
Mr James Sommers, writer	-	-	2	2	0
Professior Dugald Stewart	-	-	2	2	0
Mr Robert Sherriff	-	-	3	3	0
Mr Alexander Sherriff	-	-	2	2	0
Mr William Stewart	-	-	1	1	0
Mr William Sibbald	-	-	2	2	0
Mr John Syme	-	-	1	1	0
Mr John Sligo	-	-	2	2	0
Mr Stewart, printer	-	-	1	1	0
Dr Charles Stewart	-	-	3	3	0
Dr Spens	-	-	2	2	0
Mr Andrew Steele	-	-	1	1	0
James Stoddart, Esq.	-	-	2	2	0
Lord Stonefield	-	-	3	3	0
Mr Mark Stark	-	-	3	3	0
Andrew Stewart, Esq.	-	-	5	5	0
Collected at Sermon	-	-	27	18	6

## T.

Thomas Tod, Esq.	-	-	10	10	0
Mr Thomas Tod, W. S.	-	-	2	2	0
Mr Henry Tod	-	-	1	1	0
Henry Thornton, Esq. M. P.	-	-	10	0	0
Robert Thornton, Esq. M. P.	-	-	10	0	0
John Tod, Esq. Kirkland	-	-	5	5	0
Mrs Thomson	-	-	1	1	0
John Taylor, Esq.	-	-	1	1	0

## W.

Earl of Wemyss	-	-	20	0	0
			William		

			<i>L.</i>	<i>s.</i>	<i>d.</i>
William Wilberforce, Esq. M. P.	-	-	20	0	0
Sir Peter Warrender	-	-	5	0	0
Alexander Walker, Esq.	-	-	5	0	0
Hugh Warrender, Esq.	-	-	3	3	0
Miss Wilkie	-	-	2	2	0
Mr John Wauchope, W. S.	-	-	2	2	0
Mr Christ. Wood	-	-	2	2	0
Mr John Watson	-	-	1	1	0
Capt. West	-	-	1	1	0
Miss Jane Warrender	-	-	1	1	0
William Hope Weir, Esq.	-	-	1	1	0

Y.

Mr Robert Young	-	-	2	2	0
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Mr. Robert Young

Mr. John Wood

Mr. John Wood

Mr. John Wood

Mr. John Wood

Mr. John Wood

Mr. John Wood

Mr. John Wood

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